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with the social sacred and hence religious, we would include within a religious complex only those objects which are regarded as capable of giving help. . . . Moreover we differ from Durkheim in regarding the power which makes the object capable of being a religious object a personal and not an impersonal one. Our theory agrees with animism in holding that the soul is the important thing in religion, but it is the soul or self that is experienced as very efficient that is anthropomorphised to become a god " (p. 40³).

It is evident that manaism thus conceived is no longer sharply opposed to animism, the belief that the soul is " the principle by which all things " are to be " explained." And the hotly debated question of the relative priority of manaism and animism thus becomes, as Miss Campbell says, " irrelevant "; for mana cannot be prior to the soul when it is part of the soul (p. 22⁴). " We cannot," she says, " find any culture where the concept of mana is present " in which " there is not also a belief in spirits in the sense of ghosts or dream-doubles. Either concept," the writer adds, " may assume the leading rôle (p. 25³). . . . Manaism as well as animism results from the tendency of the human mind to interpret things in terms of its own inner experience."

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A HISTORY OF THE CHRISTIAN CHURCH. WILLISTON WALKER. Charles Scribner's Sons. 1918. Pp. xiii, 624. \$3.00.

Students have long felt the need of a manual covering the whole field of Church History to serve as a guide to more detailed study of the best and most recent literature of the subject, and as a text-book accompanying the lectures of the classroom. Professor Williston Walker has at last given us such a work in a form attractive both to the professional student and the general reader. It is remarkably complete and well proportioned, presenting the most recent developments in the life of the Church and exhibiting the full internal growth of organization, worship, and doctrine as well as the outer fortunes of the historic institution. The obvious demands on such a book, apart from the purpose of stimulating interest in the subject, are that it should furnish the data in a precise and accurate form, that the data should be constructed in terms of the historical development established by modern investigation, and that the account should be written in the impartial spirit of scientific intelligence. Professor Walker's book meets these demands admirably. All the essential facts are pro-

vided and the footnotes and a judicious bibliography enable the reader to coördinate the use of the book with the consultation of sources. The construction illustrates the present state of historical science. There is no distorting bias of speculative theory, eccentric view, or theological partisanship. There is surely no Protestant school in which it can fail to become the standard text-book. The only general criticism that might be offered is that the story is not more related to economic and social conditions; but doubtless the time is not ripe for a presentation of this type justified by generally accepted views. Historians are advancing our comprehension of the life of institutions by references to these factors, but the safe, discriminating, and accepted formulation is not yet achieved.

Since so satisfactory a guide to study is not likely to be supplanted at any early date by a competitor, it is to be hoped that the German practice may be followed, so that by revision in detail it may evolve into a perfected form. Some trifles ask for amendment. "Asclepiodotus" is misprinted as "Asclepiodorus." The incident in the life of St. Francis (p. 257) was not "on a pilgrimage to Rome," and (p. 258) the date 1216 should be 1209. Duns Scotus' advocacy of the Immaculate Conception is overstated. In the bibliography Heimbucher's *Orden und Kongregationen* should be mentioned in its later edition, and the reader should be told of books so indispensable as Nielsen's *History of the Papacy in the Nineteenth Century*, and MacCaffrey's *History of the Catholic Church in the Nineteenth Century*. Apart from such small matters, the mode of statement can often be improved by substituting for a relatively insignificant general remark one that by special definiteness implies something as to historic process. For example, the information (p. 349) that Melancthon's *Loci* was enlarged and modified in later editions is in that form unimportant. The important thing is that while the first edition eliminated and disparaged the ecumenical dogma and limited attention to the experience of ethical redemption, later editions restored the metaphysical elements of Catholic dogma. This intimates a transition from the *Glauben* of the early Luther to the *Glauben* of creedal assent in later developments. Our generation is specially interested in the psychology of religious experience and can detect many disparities that once were concealed by identity of verbal expression. Luther's "faith" (well characterized on p. 346) was not the intellectualist "faith" of Calvin. A little sharpening of phrase can suggest distinctions like these that often mean the differentiation of groups and traditions. This line of criticism leads to a regret that Jonathan Edwards' departure from traditional Calvinism has not been indicated.

The issues of Old Light and New Light, of Conversion or Christian nurture, spring from Edwards' effort to differentiate the experience of grace from the activity of human faculties. By the omission Edwards loses significance in the record of important historic change.

To justify the suggestion of such amendments in detail mention may be made also of a little obscuration of a difference in the Christology of Origen from later orthodoxy. Chalcedonian orthodoxy affirmed two natures in one person. For Origen Jesus was one person and the Logos another person. There was still something of the older Adoptionism in Origen's view. There is the more justification for mentioning the detail since Dr. Walker commends the Chalcedonian formula as meaning a revelation of God "in terms of a genuinely human life." If that was the real meaning, Apollinaris had been misled as to the intention of the God-Man conception, and the formula would not have gravitated to the result of meaning an impersonal humanity becoming personal in the personality of the Logos. Dr. Walker's remark, however, applies admirably to the Christology of Origen. Here again is a criticism that is not querulous. Something hinges on it, and Dr. Walker as an admirer of the work of Loofs will see that what is meant is that the physical redemption theory was not a presupposition of Origen's thought.

The book thus happily furnished to general reader and theological student is learned, luminous, and complete, the work of one who has mastered a complicated subject.

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JESUS AND THE CHRISTIAN RELIGION. FRANCIS A. HENRY. G. P. Putnam's Sons. 1916. Pp. iv, 444.

This book stands high in the ranks of the *Vermittlungstheologie* — that long line from the Epistle to the Hebrews and the Alexandrians through Aquinas and the Schoolmen down to the exponents of the modern New Theology, who have endeavored to build a bridge between the religion of the past and their own day. It maintains that the life of Jesus as set forth by the Synoptists furnishes the true and the only true Gospel — the exhibition of the fatherhood of God and the brotherhood of men. This was early corrupted by mistaken views of Jesus' Messiahship, by the rabbinic theology of Paul, and by the paganism of the Catholic Church. The author's message is therefore essentially, though not verbally, "Back to Jesus." In uttering this he, like others who have proclaimed this message, does perhaps scant